

# The Liberal Catholic Church

## IN THE BRITISH ISLES



# NEWSLETTER



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## CHURCH REGISTER

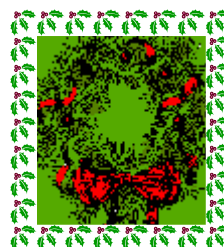
10 May 2005 — Admission to L.C.C  
Colin Stebbing

24 Jul 2005 — Admission of Server  
Colin Stebbing

7 Aug 2005 — Ordination to Sub-Diaconate  
Elizabeth Parker

10 Oct 2005 — Burial  
B. G. Mace

20 Nov 2005 — Ordination of Cleric  
Colin Stebbing



## EDITORIAL

**A peaceful Christmas to everyone**  
particularly remembering those who have  
suffered from the recent natural disasters.



The legal requirements are complete and we  
are now officially:

**THE LIBERAL CATHOLIC CHURCH**  
**in The British Isles,**

working under the benevolent eye of the Pre-  
siding Bishop The Rt. Rev. Maurice Warnon

Here is his official notification:

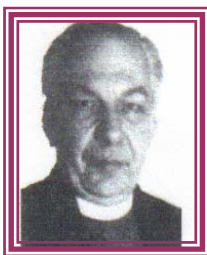


Dear Sisters and Brothers in Christ,  
It is with great happiness that I can announce  
the creation of a new province in our move-  
ment:—

### The Liberal Catholic Church in the British Isles.

For the time being, the new Province will remain under the jurisdiction of the Presiding Bishop.

As from today, on the Festival of All Saints, the Rt. Rev. Allan Barns has been appointed as Episcopal Vicar General for the new Province, and the clergy formerly under his jurisdiction are now listed in our Active List.



**The Rt. Rev Maurice Warnon**  
Presiding Bishop



We hope that in this second Newsletter we have carried out our remit of encouraging, informing and teaching those interested in working with the Church for the good of all humanity.

We also hope that we can build on the special aim of Bishop Warnon, to appeal to, and interest those younger members and friends who are, after all, the future of the Church.

For those new to our Church we have included a special article at the end of this Newsletter explaining the ideals behind our special work, and the EPILOGUE in page 5 represents a useful and concise statement of the Liberal Catholic ethic as a whole.

Carol's Article (P.7) has already proved a source of solace to a group who would not consider themselves as Christian.

#### IMPORTANT

Don't forget to make a note of the provisional date of our **Church Weekend**. See page 6 for details.

+Allan. Editor

### ORATORIES

Under the Jurisdiction of  
The Rt. Rev. Allan Barns

#### ORATORY OF SAINT RAPHAEL

Paradise Now, Mow Hill, Witnesham, Ipswich,  
Suffolk. IP6 9EH

**Holy Eucharist:** 1st Sunday in month at 11:00 am

**Other Services:** Please call.

**Clergy:** The Rev. Charles Mugleston,  
Priest-in-charge

**Telephone:** 01473 785672

#### ORATORY OF SAINT RAPHAEL

37 Tufton Rd, Rainham, Gillingham, Kent, ME8 7LF

**Holy Eucharist:** Usually on third Sundays -  
Please call

**Other Services:** Please call.

**Clergy:** The Rev. Robert Harbour,  
Priest-in-charge

Deacon The Rev. Carol Harbour

**Telephone:** 0 163 4232673

ORATORY OF OUR LADY OF THE STARLIGHT  
Jasmine Cottage, Apperley, Gos. GL19 4DE

**Holy Eucharist:** - Please telephone for details.

**Complin, Healing/Benediction:** As arranged.

**Clergy:** The Rev. Christopher Parker,  
Priest-in-charge

**Telephone:** 01452 780277

ORATORY OF OUR LADY OF COMPASSION  
6 Tudor Court, Tunbridge Wells, Kent TN2 5QH

**Services as arranged**

**Clergy:** The Rt. Rev. Allan Barns,  
Priest-in-Charge

**Telephone:-** 018892 689420

#### NOTES:

1. Contributions and letters to the Editor are always welcome on the understanding that they may have to be edited.

Send to our e mail address:

[lcc.inbi@virgin.net](mailto:lcc.inbi@virgin.net)

or post to The Editor, 6 Tudor Court,  
Tunbridge Wells, Kent. TN2 5QH

2. With the exception of our Statement and Official Notices, the views expressed in this Newsletter are those of the contributors, and not necessarily those of the Editor or LCC



## A Meditation on Our Lady of the Starlight

**IT WAS** whilst watching the crystal clear night sky from the window of the Oratory that my mind turned towards the diamond like stars and the gem that is Our Lady.

Hail Mary full of grace the Lord is with thee  
Blessed art thou among women and  
Blessed is the fruit of thy womb Jesus  
Holy Mary mother of God etc.

Here lies most of the well known and much recited prayer of the Catholics through out the world. It is to the hailing of Our Lady as the mother of God, elevated to a supernatural Being who intercedes for us at the level of our personal desire to be free of suffering, that is being explored in this meditation.

As an invocatory mantra the above words work well to give expression of devotion and dedication to the Divine, but what is the reality behind the words and how does this relate to universal truths? The depths of these ideas are for most of us unfathomable and in our own way we strive to make sense of the hidden reality from which we have come and to which we will eventually return. On a personality level the image of Mary is the one which brings immediate selfless love and compassion to mind, much needed in the world today; a genuine role model of the spiritual way of life to which we can all relate, but there is more...

It is through a study of a branch of the Indian philosophy, Samkhya, that another perspective can be gained. Briefly and perhaps simply it is considered that the One over riding spirit differentiated itself into male and female, or Purusha and Prakriti respectively. From the activity of these now dualistic forces the world ego or Ahamkara was born. This may be likened to a Trinity and from there all manifestation came into being

through mind and eventually body and all the senses and sense organs, through these we experience the world and the longing to reunite with the highest levels of spiritual manifestation and eventually the Unmanifest or Non differentiated beyond duality. This process of manifestation and return may be termed the Will of God in both East (India as previously outlined) and West where in Christianity we may quote, 'one day all his children may reach his feet.' except he is neither male nor female but for us poor beings who live in duality, whose minds are 'ever restless,' feel the need to discriminate unless tuned to the greater reality or 'the peace that passes all understanding.' This may seem a little contradictory, flowery or tangential until we explore the words of the Hail Mary a little closer.

If we raise the status of Mary to a Cosmic level she is indeed an essential part of that creative process. She is Prakriti the mother of our world that figuratively comes from her womb, impregnated by Purusha and together they spin the web of creation from the Unmanifest bringing the physical levels of manifestation into being. By giving birth to the world Mary gives birth to the God of Creation the living reality of 'I and my father are one'. It is both Divine and Immaculate.

The Ahamkara may be viewed as the Christ mantle that is the upholding and sustaining Ego which keeps the world in existence to which Jesus sacrificed his personal ego and accepted his fate as the saviour of the world, in close connection with his earthly mother, representative of the Cosmic principles in action, being able to descend from the Unmanifest into physical incarnation and ascend or return to the Unmanifest beyond the heavenly realms. → p.4



From this short meditation I of-

When we consider such huge cosmic forces it is no wonder that Our Lady of the Starlight takes on a greater meaning with its expansion of consciousness that makes the heart leap with joy on a human level.

\* \* \*

From this short meditation I offer an extension of Hail Mary that deletes 'Pray for us sinners now and at the hour of our death' and replaces it with the invocation:

Hail Mary full of grace  
the Lord is with thee  
Blessed art thou among women and  
Blessed is the fruit of thy womb, Jesus.

Holy Mary mother of the Lord,  
bring us to thy supreme bliss  
And grant us thy grace  
so that we may become like thee  
A shining star in the Cosmic sea,  
free from earthly care and woe. Amen

**Elizabeth Parker**  
September 2005



### PRAY FOR OUR LADY

**HAIL MARY**, Mother of the world.  
Thou who art the Queen of the Angels; Star of the morning; come as the Mystic Rose and permeate our lives with the sweet fragrance of thy JOY.  
Tower of Ivory; stand for us as the beacon and the Gate of Heaven; that through thee we may learn the secret of LIFE, the wisdom of this world.  
Inspirer of the works of nature; reveal thy LOVE.  
May we reflect thy JOY, thy LIFE and thy LOVE throughout the world.

## ADVANCE TOWARDS THE FUTURE



**AS LONG AGO** as 1977, Geoffrey Hobson wrote:

'The Liberal Catholic Church tends to become over-weighted with ceremonial only and so lacking in teaching concerning evolutionary progress. Church activities can be too "bodily" and do not always pay enough attention to the spiritual function of the Church. Participation tends to consist too largely of being present and performing ceremonies, valuable as these are in due proportion. The spiritualizing and evolutionary quickening effect of the Christ Power upon and within the communicant is the all important . . . This is the great need in the Liberal Catholic Church.'

*Clairvoyant Investigations.* (p.12)  
St Alban Press, USA 1977

Regretfully, this statement is even more relevant to our Church today. With the decline in formal church worship going on around us, young people, in particular, are bored with old fashioned unexplained ceremonial. Ceremonial Churches have to compete, for those few who are interested, with the much more exciting singing and participation of the many Gospel Groups that are springing up.

Nevertheless, despite this general lack of interest you will find that at the back of many young people's minds is a growing dissatisfaction with the selfish materialism that they see around them; a growing worry about the destructive effects of nature and man's part in it. Nevertheless, many also feel a growing awareness of the underlying beauty of God's world. A walk in the country-side, a nature programme on television, and nowadays the advances in molecular science are not only showing the beauties of the underlying secrets of nature, but in many cases confirming the clairvoyant insights of Bishop Leadbeater and others.

Bishop Wedgwood always made a point that our services were vehicles for the helping of the world; for Our Master's work for humanity, not for our own benefit. Are we carrying this out? Regretfully, Geoffery Hodson's remarks have an even greater relevance today. To an outsider, Liberal Catholic services must seem like crumbling edifices. For those who can remember the full Sanctuaries and strict standards of the past, what we offer today seems half-hearted; an empty shell with no one daring to move forward. Our Founding Bishops must be in despair that the ceremonies that they claimed were only the best that they could achieve at the time were still slavishly followed with little effort made to develop and teach the power and underlying truths for which they were designed as a vehicle. Yes. 'ceremonial has become overweighted and lacking in teaching'. Yes, most young people find services irrelevant and boring.

But what should our Church be doing now? What should it be doing to renew its mandate to support, teach and train the current generation? What should it be doing to lift humanity forward into its promised future and to act as a channel of Christ's blessing? The current outlook does not appear to be hopeful.

As the now Rt. Rev Frank den Outer pointed out in his article: *The Future of our Church* in the Easter 2000 Liberal Catholic. It is thought that our Founders told us that, based on the limited knowledge at the time of the development of the Early Church and the statement that Our Lord had approved of their Liturgy and attitudes we should not change or develop anything but wait until The Christ came back again to tell us what to do. As a result, we are officially 'frozen in a time warp' and have suffered numerous divisions and disagreements amongst thinking clergy. We seem to be unable to move forward. Frank den Outer politely listed, what, in his opinion, are the false premises on which this attitude is based.

To put it bluntly, he shows that they are rubbish.

The Church should be an alive and growing thing. Surely we are not expected to sit back and wait for Christ to come and tell us what to do? He is here now in a child's smile, the lovers kiss, the flowers in the meadow, the saint and the sinner (Lo. I am with you always). Surely, our Bishops should realise that a conservative attitude is not what is wanted. We should be out and about doing Our Master's work in the world as far as we can see it. Like the Early Church we should be renewing, helping, not sitting back. The Church needs to wake up; to accept its duty to humanity. Just gathering in small groups and repeating services without understanding is not enough. We repeat our Act of Faith but do not bother to see its implications. In the New Age that is slowly coming upon us. Love, Power, Truth and Light, or in another context the Trinity of Light, Love and then Action. We are all brethren.

We should realise that we now have a marvellous opportunity. We are at the start of this New Age. There is a new impetus in the air. Aquarius, the waters of esoteric knowledge, its light is pouring forth, and as Bishop Maurice Warnon stressed recently it is up to us to work with the wonders of modern science and to tune in with that light that is slowly revealing God's world in all its glory. We need to use--mind you with care--the internet and other growing means of communication, to reveal the secrets behind our services. To make them comprehensible. The teaching given out by Bishop Wedgwood to his clergy in the 1920s should be more widely known.

In our small way, we in the Liberal Catholic Church in the British Isles will endeavour to join with others to work actively for Our Master; to ensure that the spirit behind the form of our services is built upon for His use. We will endeavour to train those who are interested in the background and work of the church. We will plan to make use of the advances of world communication and, hopefully capture the interest and enthusiasm of the young.

We should be helping to build the fut-

ure of humanity on the firm foundation of the past. Paying 'attention to the spiritual function of the Church'.

How about it? We all know that writing articles is not enough. We hope to discuss this further at our next Church Weekend ADVANCE, to be held in 2006. See our Editorial and News.

**The Rt. Rev Allan B. Barns**

Feast of St. Michael & All Angels 2005

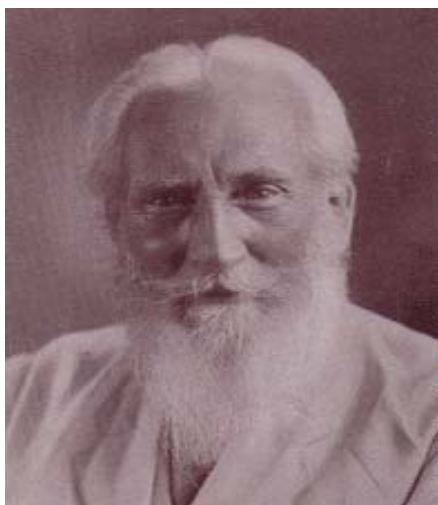
## THE LIFE DIVINE

BEHIND the evolving form burgeons out ever the Life eternal, the Life Divine. That Life of God permeates the whole of nature, which is but the many-coloured cloak which He has donned; it is He who lives in the beauty of the flower, in the strength of the tree, in the swiftness and grace of the animal, as well as in the heart and soul of man. It is because His will is evolution that all life everywhere is pressing onward and upward; and it is therefore that the existence of Perfected Men, at the end of this long line of ever-unfolding power and wisdom and love, is the most natural thing in the world.

*The Masters and the Path*

(Quoted on Bishop Leadbeater's Christmas Card dated 1936 although he died in 1934. It included the photograph below.

Ed.)



**THE RT. REV. C. W. LEADBEATER**

## ❖ EPILOGUE ❖

The Liberal Catholic Church is a living member of the Christian Church — contemporary, in that it maintains that religion should keep pace with human growth and enlightenment and present the word of God in a way appropriate to thinking men, and women of today; and historical, in that it holds that the Church has handed down a very precious heritage from Jesus Christ himself. If its modern outlook is less obvious in these times of ecumenism and church reform. it should be remembered that it pioneered for half a century much of the liturgical and doctrinal progress now beginning to reach fruition in other denominations. As a liberal movement, it expects to maintain an avant-garde attitude within the Christian Community, without falling into the error of a misplaced and radical enthusiasm, in an endeavour to be up-to-date at all costs. With a full involvement in the present, and with an eye to the future, the Church yet guards the treasures of the past with deep concern and reverence.

*From An Introduction to the Liberal Catholic Church by Brian Parry & Ronald Rivett (St Alban Press 1969)*

# Church Work

## Towards the Future

Make a note of our  
**CHURCH WEEKEND**

**“Advance”**

at Apperley  
Provisionally

Friday 7 April to Sunday 9 April 2006

*Full details and Booking Form  
available in the New Year*

**A.M.D.G**

## SEASONAL THOUGHTS FROM THE RAINHAM PARISH



**AS CHRISTMAS** approaches and we come to the end of another year it is a time of reflection. Throughout the world there has been a big shake up and shake out. I have never in all my life experienced a twelve month period like it when so many people in our social circle have been bereaved, and some of them have been very sad cases. In our Rainham Parish we lost three of our congregation in a four month period - my own much loved Mum, and two dear friends. On a global scale it has been staggering, with the Boxing Day Tsunami, alone claiming over 273,000 lives.

It isn't just bereavements either, since the beginning of this Millennium friends and family have suffered chronic health problems. Then there has been the London Bombings, and other terrorist atrocities worldwide, not to mention several other natural disasters. It is a very testing time as was predicted, especially it seems for those treading the spiritual path.

It is so easy to fall into despair, to be afraid of what the future holds and to feel isolated. This happens when we believe ourselves to be separate beings, forgetting or not knowing our relationship with God. It is hard to grasp the purpose of our existence. We cannot understand the plan He has for us. But, if someone handed you a piece of a jigsaw puzzle, and hid the box, how difficult, if not impossible to know what the completed picture is meant to be, especially if the piece was a bit of sky, or grass. In the same way we are all pieces of God's picture. Each and every one of us is very precious to Him, and only God knows how and where we fit into His puzzle! We are all a spark of God – we have a physical body and a spiritual body. Just like the Sun in the sky whose light shines down on everyone and everything - its rays may be separate, but they all come from the same source. We too are like the rays of the

sun, our spirits are in separate bodies but we are part of the same life force connected to God. And God is Love.

I am reminded of Kahlil Gibran's book *'The Prophet'* when he is asked to speak about Love. I was struck by it's relevance to today's suffering. It is so beautifully phrased and so powerful in content. It explains why we cannot live an easy life; we have to experience hardships if we want to grow spiritually. The following is taken from the passage on Love:

“When love beckons to you, follow him, though his ways are hard and steep. And when his wings enfold you yield to him, though his voice may shatter your dreams as the north wind lays waste the garden.

For even as love crowns you so shall he crucify you. Even as he is for your growth so is he for your pruning. Even as he ascends to your height and caresses your tenderest branches that quiver in the sun, so shall he descend to your roots and shake them in their clinging to the earth.

Like sheaves of corn he gathers you unto himself, He threshes you to make you naked. He sifts you to free you from your husks. He grinds you to whiteness. He kneads you until you are pliant; and then he assigns you to his sacred fire, that you may become sacred bread for God's sacred feast.”

Our Rainham Parish has always been fully supported by our dear +John, in Tulsa, but in practical terms we have been on our own in the UK for a few years. It is a great joy and very comforting to be a part of the new LCC movement. It was also a pleasure to meet +Allan, Chris and Liz Parker and all the other clergy at Liz's Ordination to the Subdiaconate, last August. This is a new beginning for our Church and we look forward to the New Year.

May God Bless you all.

**Rev. Carol Harbour**



### ORATORY OF OUR LADY OF COMPASSION

NOTE. The Altar top was made by Bishop Allan and has handles so that it can be shut up and is portable. The Gradines have lids for storage.

### A MEDITATION ON THE LORD'S PRAYER

WHO IS - our being  
 Beyond all being  
 Holy art Thou  
 I AM  
 Beauty, the Good and Truth  
 Bestow  
 As above, through us below  
 Grant us Thy Power, Wisdom, Love  
 Perfect Our Image - Perfect Dove  
 NOW - Three in One  
 NOW - One in Three  
 NOW-All in All  
 I AM SET FREE

by Rev. Charles Mugleston



### Two Private Prayers

#### PRAYER FOR WOMEN

O LORD CHRIST, who didst number the lady Mary Magdalene among thy faithful disciples, we pray thee to promote, support and overshadow the work of women in this troubled world. Give them strength to stand firm in all their doings, grant them wisdom and understanding to overcome the prejudices of the past, and especially nurture in them that loving kindness that maketh all things new.

Finally, endow us all with the grace to see the underlying unity of thy creation, that we, together, men and women, may labour unceasingly for the assured future of the world that is thy special care. Thou, who with the Father and the Holy Spirit art ever with us. AMEN

#### CHRISTINA ROSSETTI'S PRAYER

O GOD Almighty, by whom and before whom, we all are brethren; grant us so truly to love one another that evidently and beyond all doubt we may love thee; through Jesus Christ, thy Son, our Lord and brother.

AMEN





## THE PARTING OF THE WAYS

By  
The Rt.Rev.F.W.Pigott, M.A.

Part One  
of a précis by  
Colin Stebbing

### 1.Introduction

The words Catholic and Liberal do not seem to go together at all well. In fact, they sound like a contradiction in terms.

Throughout its history, Catholicism has generally resisted Liberalism. Perhaps this is because Catholicism has developed a highly complex system of theology over the last two thousand years, and wishes to take every care to guard it from attack.

The system is such, in its complexity and interdependence, that if one aspect of it is proved to be untrue, then the rest of it is in danger of collapsing with it, so, it is carefully guarded by those whose entire faith would be jeopardized if one tenet of faith were to fail.

Liberalism, on the other hand, welcomes new revelation, and indeed strives for it, all the while recognizing that Truth will be revealed and learned little by little as the student becomes increasingly able to understand it.

This liberal attitude is therefore in conflict with and is thus a threat to the stability of mainstream Catholic teaching, the desire of which is to keep the structure of its faith intact.

However, the fact is that the revelation of truth will be achieved by whatever means God chooses, not just by the formal teachings

of the mainstream Catholic Church, whose theologians have a history of disposing of ideas which do not accord with its doctrines by denouncing them as heresy.

It is clearly the case that the truth is the truth...and will out, however much man seeks to confine it within narrow teachings.

It is in this different understanding of the method of Divine revelation that there lies the fundamental and irreconcilable difference between the two churches.

But it is not in reality a difference between liberalism and *Catholicism*, but rather between liberalism and *traditionalism*, and so long as traditional theologians control the Catholic Church, there will be no welcome for liberal ideas.

Liberalism in itself is nothing more than a way of thinking. It is not of itself a religion, any more than is traditionalism.

It is Catholicism which is the religion, a religion which in theory at least, may or may not be of a traditional or indeed liberal nature, in the past, Catholicism was clearly traditional, there arose the need for a truly Catholic church to which liberal thinkers might belong ...a new church.

Thus was born the Liberal Catholic Church, whose founders, while liberal in thought, took pains to attach themselves to the Old Catholic Church, whose Orders have the quality of Apostolic Succession, so ensuring that they became part of the One, Holy, Catholic and Apostolic church.

As a result, liberals, as well as traditionalists, may be Catholics, without sacrifice of their free and unimpeded search for the truth.

*Colin Stebbing*

*Note: We have included this as a historical summary of a book that was published in 1925 and even Bishop Pigott recognised that some points have been overtaken by a slightly freer Roman Catholic outlook. Ed.*





## The Light of Day

HAVE YOU HEARD OF  
**THE LIBERAL CATHOLIC CHURCH**  
 AND WHAT IT STANDS FOR?

**Well**, firstly, we aim to be one of the vehicles for the work of Christ in the world for the advancement of all. We work for the helping of others.

To the best of our limited human understanding, we endeavour to preserve the foundations and corner stones of our Christian heritage and, taking advantage of the advances in scientific knowledge and human development, build a Christian superstructure for the future.

All Liberal Catholics subscribe to a unique 'Act of Faith' which sums up our belief:

### AN ACT OF FAITH

**We believe that God is Love and Power and Truth and Light;  
 That perfect justice rules the world;  
 That ALL his children shall one day reach his feet, however far they stray.  
 We hold the fatherhood of God, the brotherhood of man;  
 We know that we do serve him best when best we serve our brother man.  
 So shall his blessing rest on us and peace for evermore. Amen.**

Maybe the essence of our Christian work; the reason why we are anxious, not so much for people to join us, (although they are always welcome) is that all should work to externalise the belief in the four principles set out in the first line above. God is **Love and Power and Truth and Light**. The future depends on the spreading of this message; of all working together, men and women, with respect for others point of view; of all spreading the Love of Christ.

The **Light** of the New Day is coming into the world and we offer a unique restatement of the well tried services of the Church, giving new meaning and focus to old formulas. We believe that, when properly understood, they act as one the important open channels for the spreading of Christ's Light. The Holy Eucharist is a corporate act, not only of worship but also participating in helping the world move forward. All who reverently approach our altars are welcome to take part fully in these services and we do not demand membership.

We hope also that by offering an explanation of the inner side of these services, we can play a useful part with the Angelic Kingdom in bringing Christ's **Light** and **Love** out into the everyday world. Maybe this is our special contribution. However, we are in no way dogmatic and do not require a belief in this side of Church worship. **Truth** also requires respect for others point of view and **Power** that we work unselfishly, not for our own glorification or advancement but for the future of All humanity.

**See the excellent Summary EPILOGUE on page 6**

*If you are interested or have any questions do please Email or write to the Editor. +ABB*

**A.M. ⊕ D.G**